

Two little workes defensiue of our Re-
demption, That our Lord went through
the veile of his flesh into Heaven, to ap-
peare before God for vs.

Which iourney a Talmudist, as the Gospell,
would terme, a going vp to Paradise : But heathen
Grecke, a going downe to Hades, and Latin,
Descendere ad inferos.

Wherein the vnlearned barbarous anger God and
man, saying, *That Iesus descended to H E L L: and*
yeelde vnto the blasphemous Iewes by sure
consequence vpon their words, *That*
he shoule not be the Holy one
of God.

By HUGH BROUGHTON.

*If any man love not the Lord IESVS, let him be
Anathema Maran Atsa. I. COR. 16.*



BY knowing that *Hades*, a terme vsed in the Creede, is the place generall, where soules are before Gods throne, diuided there, far enough, by heauen & hell, so that in speach of the holy, *Hades* the generall, by difference of the Person, is *Heauen*, and in the wicked, *Hell*, as we comonly terme *Hell*: which place is on high, out of this world by Apo. 14. & all Iewes in *Cether Malc.* fol. 11. by knowing of this great light cometh to Religion. First their opinion falleth, who thank God for sending his sonne to redeeme the Fathers from *Hades*, to *Paradise*: that is, from *Paradise* to *Paradise*. So *Limbus Patrum* and *Purgatorie* fall: when *Hades* hath onely two partes, *Heauen* and *Hell*. So our madnes falleth, who in the Creede, put for that Part of *Hades*, which holdeth the faithfull, and is *Heauen* or *Paradise*, the part which holdeth the wicked, and put for *Heauen*, *Hell*, to which they that goe, perish for euer. Here standeth the Article: Our Lord being in body crucified, dead and buried, had a soule immortall, as all men, which went hence to God: & being in *Hades*, holy, had not hell but *heauen*. This is all. When the Gospel began scant any held soules immortall. *Pliny* sheweth that. Therfore it was needfull the Creed should haue it. When the immortallitie was graunted, very many Creedes did omit the article: because in speach of a man, to die & to go to *Hades* is all one. Of an horse, Grekes would say, *he is dead*. Of a man, more: *He is dead & gone to Hades*. This matter vnownen hath vexed the world by ignorāce of one Greeke worde. And two Bishops vexed their owne. Against whom two smal writings folow: besides much otherwise printed & written to them. The style is not of their gall, but it may gall, in mildnes.

The argument of the Admonition following.

BR. wrote vnto Queene Elizabeth, that King Edward the sixt and her Maiest, swearing to the Gospell, sware to this, That to goe to *Hades* in the Creede, was to goe to *Paradise*, even by Heathen Greeke: to whom *Hades* is the world of soules: in which the holy haue *Paradise* and the godles, *Gehenna*. Both be on high before Gods throne. And Br. commended the cause to Q. Elizabeths M. and the King of Scots Maiestie. Against that a libell was allowed to scoff the Scottish mist, penned by some Belial Bar Lo: and against saluation Bilson raged: as this short worke telleth.

A lye resummed of D.Bilson.

Octor Bilson in his sermon booke against Master Iacob, folio 419. fumeth thus: First then tell your abettor that all the Realme will take him not onely for a rayler against all honestie, but a lier against all duty that voucheth so cōfidentlie: King Edward the sixt and his subiectes helde that Christ his soule never went to Gehenna: and the Realm knoweth the Qu.oath,as also the Q.adventureth her eternall state.These be no states to come within his vncleane mouth. He may doe well to remember who they be of whom it is written : They despise governement: and speake ill of them that be in authoritie, as raginge waves of the sea, foming out their owne shame. Thus the D. writeth. Marke now the Zurich confession, which K.Edw. and Queen Elizabeth allowed. Per inferos intelligimus non locum supplicij designatum impijs, sed defunctos fideles, quemadmodum per superos adhuc superstites in vitâ. Proinde anima Christi descendit ad inferos, id est, delata est in sinum Abrahæ : in quo collecti fuerunt omnes defuncti fideles. Ergo cum Latroni secum crucifixo dixit, hodie mecum eris in Paradiso, promisit ei consortium vitæ, & beatorum spirituum. Licet enim Dominus descendisse dicatur, fit tamen ex more loquendi. Confitemur in hoc articulo animas esse immortales, easque protinus à morte corporeâ transire ad vitam. This is the Zurick confession, allowed by King Edward and Queen Elizabeth: So Descending must be graunted to be Ascending, and Hell

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ue Creede.

Hell to be Paradise. If our Bishops misse in termes, they must blame
them selves: and not rage with hereticall Satanean madnes vpon
such as force them to faith. Now what grace the D. hath in his
wordes, all may soone iudge: considering what him selfe graunteth:
and how in his escape afterwardes he differeth from all the worlde.
This was the question: Whether our Lords soule went hence
to Gehenna; or hence to Paradise: John Cant. and all vexed by
him know that, and for one of these two opinions the Princes religion
was to be esteemed. And if I.C. had invented a going from Paradise
to Gehenna, Geneveans would haue renowned him over the world.
Now marke how rightly the right reverend Father and Doctor ta-
keth of him selfe the lye vnto him selfe, fol 219. We haue no war-
rant in the word of God so to fasten Christis soule vnto Hell
for the time of his death, that it might not be in Paradise be-
fore it descended into Hell. Now John Cant. will graunt, that
he damneth them both: and iustifieth the adversary, as a Greeke E-
pistle printed at Hannawe required Sir Iohn Fortescue once
Queene Elizabeths greek Reader, to determine, whether both Bishops
were not condemned most certeinly by their owne graunt. The ridi-
culous feigning of a new Satanean fable that our Lord went from
Paradise to Gehenna: and to Hades, as from Paullis to London, from
Winchester to England, from England to Europe, fro Europe to this
world, from part to the whole: and againe, the fable that he went not
to Hades, that is, in trueth, to the world of soules, till his body was bu-
ried: and again his feigning thrise, at Paules, Hades in S. Matthew,
cap. 5. twise, with 10. once, where Gehenna is the text, perverting the
originall with wresting Scriptures and Fathers to an opinion that
neuer came into holy mindes, this excuseth not his Lye, but
augmenteth his impiety: that befooleth all Scriptures of
God, and all Divines that ever have bene in the
world. Cursed be he that maketh the blinde
wander out of the way, and let all
the people say, Amen.

*The argument and effect of the Epistle
following.*

I. C. was advised in a worke dedicated to Queene Elizabeth and to the most Noble, our King now, That he shold not burne for Gehennas honour, least he burned in Gehennas shame for ever and ever: At the first he skoffed all trueth of God and the King: but being taught how he was caught in his owne syllogisme thus: The place which our Lordes soule went to hence, telleth what Hades(his HELL) meaneth in the Creede: But Paradise is the place which our Lord went to hence: Therefore Paradise is the HELL of the Creed, being taught how he was caught, he sent his Chaplayne M. Greffrey King, obteyning the Queenes hand for his leaue, to agree with his adversarie; and he vpon agreement, returned presently, saying that he shold be sent againe: but presently after he came home, hee would write. Conditions were not kept. The libell was still sold: and Machmadisme was in it: and a contumelious mockage of Christ and all Christians & Iewes: when he said Ruben the Iewe his Ebrew Epistle was forged: whereby he hindred the defence of Christianitic, and deserved rooting out. Besides that, after the King was ours, Paules sold the treason of the libel. For not flading to his covenant, three Greeke Orations plaid vpon him: and one dedicated to the King and Brettis^h nation in Queene Elizabeths dayes: And after all, this Epistle. At the first sight he laid the blame on Bar Lo, that usurped his auctoritie, as being guilties: yet when at the Court a Duke shewed what he had done, he fell as dead, & soone died. The party greeued was much greeued at his death: because he had protested he never spake against him. Yet as Ely, so he by softnes paid for others blame: while he repressed not bad soules. And his Gentlemen wished Bar Lo vnborne: as more grieve to the Archbisshop then all that ever were his adversaries: not only for his libel against the Scottish mist: full of most deadly treason: and full of blasphemy and lying against God and man: But also for his Satanean declamation at Paules against the best Nobilitie, and the best bent for the good of the State: against whom the Iscariot railed and raged: whereby the Nobilitie iustly terme him: The vilest that is this day vnder the cope of heaven: as bent against God, the King, the Nobilitie, and all humanitie. So Bar Lo will be his notation.

To

To the aged Sir, I O H N of Canterb. Arch-
bishop, grace and truth.



A I S T E R *Francis Hall* told that your G. de-
priued M. *Pickard* and him of their benefices,
and gaue both to *Bar Lo* (whom he described
after his name, a *babe most bad*) for defending
your *Gehenna*: which haeresie of yours was vsed
for a barr, that you were not fit to confirme o-
thers, who so erred your selfe: against all the
Bible, all Greekes and Hebrewes. That the children whiche you
would haue confirmed and you together may be truly firmed here-
in, behold yout owne graunt in D. *Bilson*: to whom in *Bar Lo* his
booke, your grace & wisedome referreth the vnlearned for a lern-
ed defence of your minde: which held that the Creed telleth whe-
ther our Lordes soule went hence. And this is your Proposition &
myne too: and you will aduenture your eternall state vpon it, and
I myne. This it is: The Place into which our Lordes soule went
hence, is *Hades* or *Hell* of the Creede. This position is built vpon
a rocke: that no storme, windes, nor waues can shake it. And if we
agree to what place our Lord his soule went hence, we agree what
Hades or your *Hell* is in the Creede. Nowe to your Proposition,
this assumption D. *Bilson* layeth downe, fol 0 219. *Paradise is the*
place to which our Lord went hence. Therefore by your owne graut
Hades or *Hell* in the Creede is *Paradise*. Seeing then the whole
tenour of Moses and the Gospell, cannot mooue you: seeing the
vniversall iudgement of the Hebrewes for their owne tongue, can
not mooue you: seeing 3000. yeares heathen Greeke cannot mooue
you: and *Eulogines Patriarcha* 1200.yeres old, with all other Chri-
stian Greekes which doe place Abraham in *Hades*, can not mooue
you, and seeing the *Zurick confession*, which sayth, *per Inferos in-*
telligimus non locum supplicij designatum impijs, sed defunctos fide-
les, & sinum Abraha can not mooue you, let your owne confession
mooue you: and publish it in print, that the simple deceaued by
you, may know how you led them to deny that our Lorde went
through the vaile of his flesh into the most holy. Which they that
will denie, may as well denie all religion and trueth of God. You
haue most highly iniuried the Maiestic of God: pretendinge that

Sheol

Sheol Psal. 16. was the Devils lodge, which no Ebrew euer thought,
 neither suffreth Moses to thinke: contemning the Gospell for the
 hand of God receaving the holy soule of our Lord: pervertinge so-
 rowes of death into the second death, Act. 2. to befooll all Christi-
 anitic, turning Saint Paul to *Gehennean* darknes: where he purpose-
 lie speaketh of the Gospels brightnes: in these three iniuries you
 staine all the Bible, while you make some iarr from all the rest, and
 befoole the most holy Writers. This your sinne is haynous. So
 your despising of Ebrew DD. For their owne tongue, wilbe holden
 of the Scottish mist and *Brettish* nation, and all nations a brutish
 parte. and no lesse the reiecting of Heathen Greeke, for the Creede
 penned for heathen: and your restrayning of Greeke only to Poets:
 and your teaching as generall that *Hades* in them is vgly, this your
 learning wilbe holden babish. Also where D. *Bilson* reiecteth the
 world of soules, as checking all Iewes in their owne tongue, his
 wrangling was senseles: that he knew no place where soules were
 togeather. Hath he euer seene in this world all bodyes togeather,
 other saw them not, yet the speach, this world is currant with all
 men. And for *Hades* Macedones call it Heaven. *Portus* Dictio-
 narie would haue taught you so much, though you sought no dee-
 per Grætians. And in *Clemens Alexandrinus*, *Hades* is *Iuppiter*.
 To your blame for denying the lxx. in Psal. 110. a warrant for the
 New Test. Greeke, you say nothing, as damned. And D. *Bilson*
 saith: the Greeke Fathers vnderstood not *Josephs Haden*. Such
 owles you bring to *Athens*: and make your *Wigifre* a scoph to all
 learned. Also you answer nothing to your blame for saying, that
 it were better the trueth of *Daniel* were hid, then antiquitie should
 be disgraced for missing. Others thought it a graceleſſe speach. So
 when you condemne Saint Paul for cursing *Ananias*, which thing
 he was bound to doe, by expresse lawes, for stryking treacherouslie,
 and misleading the blind; you check Christ that promised a mouth
 that no aduersarie could resist, and befoole Moses for making a de-
 fence for an open impudent iudge. The blind, the deafe, the officers
 may not lightly be cursed: but in open wilfulnes they be cursed, as
Saul of Dauid, and *Sedechias of Ezeckiel*, and the Pharises. Mat. 23.
 Herein you stand at the mercy of God. Moreover touching *Abra-
 ham Ruben* the Iew, you haue iniuried Christ our Lord, & all Chris-
 tians most wickedly. If he had not bene answered, all Christians
 had

had bene worse thought of. Now he & all the Iewes in the Empire speak better of Christianity. And some by that haue bene baptizid: and one D. told that he would be baptizid and come to Englande: he is the man that prefaced to Aruc. So a rare learned Iew, to whō at Basil one gaue *Rubens epistle*, and shewed the apostles *Thalmudicall* rare skil, he made request to the Professours, when the party was gone, to desire him to returne to instruct him more fully: (but the party could not) and afore requested his teacher to translate into Ebrew, as he spake to him, the new Testament. This deserued better then your language. You say the party feigned that whiche is written of his praise: and scoph his skil in Ebrew and Greeke: and terme him an asse, and offre all disgrace. For all, Christians & Iewes should thinke you vnworthy to haue the benefit of Christian policie. And as you know you haue the Anathema maran Atha giuen you. It returneth to the giuer if you deserue it not. If your desert be doubtles, you are surely miserable: as in your perpetual vnitruthes and misyng of the Realmes authoritie to Satans slavery. So when you scophed the hope in the *Scottish mist*, and the *Brittisb* nation, what meant you but to endeavor to set millions to kill one another. Six yetes *Berz* noised a Testament bent badly, and *Genesi* meant to kill one for leaning on the Scottish mist: as three Scottes there then tolde the party: and *Berz* wrote much alike to your old head. Yet the party boldly printed the Scottish mist then to be his King: And now with what face can you looke for any good subiect, who knowes the blessing of the Scottish mist turned to a shyning sunne ever to wish you well: after your so great endeavour to overthrow your owne nation; The *Brettish* nation would, as *Davids 37.* worthies, haue layde their life in their hands for their lefull Prince, then and now most deare King. And wisheth you, after pardon, to be an harty subiect. Great cause you haue.

To the Reader.

AS Britanie conteyning England with Scotland, a Scott is not born in England because he is borne in Britanie: So Hades conteyning Heauen and *HEL*, our L. his holy soule going to Hades to his holy joy, can not be sayd to goe to *HEL*, because his went to Hades. But the barbarous translation should be leiked of al wise & such as would not descend to *HEL*, to their eternall woe.

A
SEDER OLAM,
 that is:
*Order of the worlde: or yeeres
 from the fall to the restoring.*

A seconde Apologie for the Angel Gabriels pro-
 prietie of trueth, in his holy and healthy mes-
 sage, of the cleerenes and certainty for
 our redemption: And a further
 answere to some, little thinking
 that all humane Libraries
 may by them selues, and
 must by Scripture be
 controlde:

VVith a long Preface touching the hu-
 manity of the Gentry of Cambridge,
 and higher, in fauour of
 ancient Learning.

Job. 24,25.
 If it be not so now, who will disproue me,
 and make my wordes nothing.

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